



Abraham Lincoln.

The Value to the Nation of his Exalted Character.

Rev. Mr. Carey's Fast Day Sermon, preached June 1, 1865, in the First Presbyterian Church of Freeport, Ill.

He being dead, yet speaketh.—Heb. 11 : 4. To him that soweth righteousness shall be a sure reward. Prov. 11 : 18.

One of the most striking spectacles in all history has recently transpired in our land—the spectacle of a great nation in mourning for its murdered chief. The mourning was not simply formal, but sincere and deep. It was not confined to the great cities, where many thousands could gather to witness the imposing obsequies and look upon the remains of the deceased President, but extending throughout the land, and manifesting itself in a very marked way at all the villages and stations through which the funeral cortege passed in its long course to the place of burial; people of every place along the route, gathering at the stations, in great numbers and by means of bonfires, the tolling of bells, the singing of dirges, the scattering of flowers in the Funeral Car, and other appropriate acts, expressing their love and reverence for the departed good man and Savior of his country, and their deep sorrow in view of his untimely death. No other man ever had so grand and magnificent a funeral. No other man was ever so sincerely mourned by such great multitudes. And, doubtless, the deep and general sorrow expresses the people's sense of the surpassing excellence and greatness of him who has fallen. Had he been a bad man and a tyrant, as he was accused of being, there would have been only a formal, heartless mourning. Had he been an oppressor with his hands full of blood, and the enemy instead of the friend of humanity, he would have died unhonored and unwept. It is because he was a good man, the poor man's friend, the worthy repre-

sentative of the cause of universal liberty, the living embodiment and illustration of the great doctrines of humanity, and of the greatness and glory of free institutions, the benefactor of his race, that we feel such sorrow in view of his death. We have the sense that, while there are, among our rulers and statesmen, some perhaps of as great intellect, and some of greater learning and eloquence, there are very few of such sincerity, honesty, purity, integrity, few so perfectly worthy of trust, few of such surpassing excellence of character.

It may be, however, that some, even now, are hardly willing to award pre-eminent moral worth to the departed President. But to say nothing of the testimony of others, that of Rev. Dr. Gurley, his pastor in Washington, ought, it seems to me, to be regarded as decisive on this point. His eulogy pronounced in Washington at the time of the funeral, and in the presence of men who had been associated with Mr. Lincoln, as Congressmen, members of the Cabinet and army officers, for more than four years, is specially valuable for its clear and emphatic testimony to the moral and religious character of Mr. Lincoln. "Beyond a question," says Dr. Gurley, "always and everywhere he aimed and endeavored to be right and do right. His integrity was all-pervading, all-controlling, and incorruptible. * * * He saw his duty as Chief Magistrate of a great and imperiled nation, and leaned on the arm of him who giveth power to the weak and increaseth strength. * * * I speak what I know, and testify what I have often heard him say when I affirm that that guidance and mercy were the prop on

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which he humbly and habitually leaned and that they were the best hope he had for himself and for his country. * * * God raised him up for a great and glorious mission, furnished him for his work and guided him in his accomplishment. Nor was it merely by strength of mind, honesty of heart, and purity and pertinacity of purpose that he furnished him. In addition to these things, he gave him a calm and abiding confidence in the overruling Providence of God and the ultimate triumph of truth and righteousness. Through the power and blessing of God, this confidence strengthened in him in all his hours of anxiety and toil, and inspired him with calm and cheerful hope, when others were inclined to despondency and gloom. Never shall I forget the emphasis and deep emotions with which he said to a company of clergyman and others who called to pay him their respects, in the darkest hour of our civil conflict: 'My hope of success in this great and terrible conflict rests on that immutable foundation, the justice and goodness of God; and when events are threatening and prospects very dark, I still hope that in some way which man cannot see, all will be well in the end, because our cause is just, and God is on our side.' Such was his sublime and holy faith, and it was anchor to his soul both sure and steadfast."

After speaking of his simplicity, integrity, industry, patience, persistent and self-sacrificing devotedness to all the duties of his eminent position, benevolence, enlarged philanthropy, and inflexible purpose that the war should work the overthrow of slavery, Dr. Gurley proceeds:

"But more sublime than any or all these, more holy and influential, more beautiful and strong and sustaining, was his abiding confidence in God, and the final triumph of truth and righteousness through Him and for His sake. This was his noblest virtue, his grandest principle, the secret alike of his strength, his patience and his

success. And this, it seems to me, after being near him steadily and with him often for more than four years, is the principle by which he, being dead, yet speaketh. Yes, by his steady, enduring confidence in God, and in the complete ultimate success of the cause of humanity, which is the cause of God, more than in any other way, does he now speak to us and the nation he loved and served so well. By this he speaks to his successor in office, and he charges him to have faith in God. By this he speaks to his Cabinet and to all who occupy positions of responsibility and authority, and he charges them all to have faith in God. Oh, may the voice of this testimony sink down into our hearts to-day and into the heart of the nation. * * He is dead, but the memory of his virtues, of his wise and patriotic counsels, of the labors of his calm and steadfast faith in God, lives, is precious, and will be a power for good in the country, quite down to the end of time."

How very clear and emphatic this testimony, by a competent witness, asserting Mr. Lincoln to have been not only a man of great moral excellence, but a godly man, and making faith in God, which culminated at last, we know, in the humble reception of Christ and a Christian character, the central principle by which he was guided in his work as a ruler and guided to so glorious a result. I have quoted this testimony at length, because it is weighty and conclusive, and because it affords a fitting introduction to the subject of our present meditations, namely, *the value to us as a nation, of a character so noble and exalted.* Regarding this character as the living, abiding principle of a manly, noble career—a principle appearing at first as active and germinant, and steadily reaching on through the labors and conflicts of years towards a great result, then, at last, in the elevation and crowning work of Mr. Lincoln, blooming forth in a form of such uncommon symme-

try and beauty as irresistibly to attract our love and admiration, it possesses a priceless value and a power for good which we are not likely to overestimate. The good man indeed, has departed, but his character remains an active, beneficent force in our history, and among the richest of our possessions. Its value may be seen as follows:

1. It bears with its whole weight on the side of the truth that the highest success is attainable in the way of righteousness; that a man of integrity all-pervading, all-controlling and incorruptible, can, even in a worldly point of view, achieve the grandest of successes. The great lesson of the life-work of some men called great is that the necessary cost of success is moral debasement; but the noble career of Mr. Lincoln teaches the opposite lesson. Too many accept it as a principle of worldly wisdom, that, to be successful, a man must murder his conscience and sacrifice his manhood; but Mr. Lincoln affords us an example of a man who revered conscience, who beyond a question always aimed and endeavored to be right and do right, who would not sacrifice principle for the sake of success, but who was, nevertheless, nobly successful. On the line of strict adherence to duty and principle, he early determined to fight out the battle of life; and how memorable his victory showing what a truly, earnest, heroic soul can do, with few external helps, and against many and great hindrances. How striking an illustration of liberty and the glory of our free institutions, in the fact that the boatman and rail-splitter, notwithstanding the disadvantages of his humble condition, rose to so high a position and accomplished so great a work!

But let us not speak of the hard lot of his early years as if it implies a natural inferiority, or as if a man born in poverty and lowliness can not be born noble and great. For my part I am so thoroughly a democrat that I cannot admit for a moment that Mr. Lincoln with his great

and lofty soul, was a man of low origin. He would be no more to me though he had been able to boast a royal ancestry. His parentage was just as high and noble as though he had been born in a palace instead of a cabin. I do not doubt that his father in all his poverty, and obscurity, was a noble man. And I believe that the mother of Abraham Lincoln, plain, hard working woman that she was, with hands stiff and bony from toil, was just as noble and queenly as though she had been delicately educated and nurtured, so as to answer perfectly to the description of a lady by the inspired Moses—"The tender and delicate woman which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness." And that in his youth he was a laborer and lived in a log cabin, what was there in this at all remarkable? That men should rise from the farm and the cabin to high positions is certainly not the exception but the rule, in this glorious country of ours, and is so very common as not to be specially remarkable. If you call it rising for a man to be in his mature years in a condition in which his labor is that of the head, after having been in early years in a condition in which his labor was that of the hands, then the country is full of men who have risen, and who would not think it at all degrading to return to the hard manual labor by which in early life they were taught some of the most weighty and most valued lessons. In aristocratic and despotic countries, such a change of conditions is indeed very remarkable, but, thank God, it is not so in ours.

This, then, is not the peculiar distinction of Mr. Lincoln, that he rose from a humble to a high position; nor that he was a self-taught, self-made man—for there are many such men in our country; nor that he was a man of penetrating, foreseeing, comprehensive intellect, and one of the most effective, persuasive speakers which the country has produced, affording

a very striking exemplification of that principle of the rhetoricians, worthy of all acceptation that "eloquence is a virtue." Mr. Lincoln was, above all things, distinguished among politicians, statesmen, also among those of his own profession, as a man of unbending uprightness and incorruptible integrity—a man of character. Without the learning and polish of Everett, without the massiveness of Webster, without the impassioned eloquence of Clay, yet, to say nothing of his deeper insight and farther reach of sagacity, in the grandeur of his manhood and character, how greatly he surpasses those men.

Perfect truthfulness was the basis of his character, and this, it seems to me, was the principle of his intellectual development. It was manifested, at the outset of his course, in his setting himself to the study of Geometry, to learn the difference between proof and demonstration, and never leaving the study till he could demonstrate any proposition of Euclid at sight. It was shown also in his seeking the utmost precision in the expression of his thoughts, and in his patient, persevering, self-discipline, till his intellect cultivated from the center had become as true as was his heart, and an obedient and flexible instrument of his will, and till he was hardly equalled in the force and transparent clearness with which he would state a point, and in the power of making the complex and obscure, simple and plain to the commonest minds. The same trait was manifested in his seeking to master a subject by going to the bottom of it or penetrating to its innermost principle, so that he could give the gist of it in a single clear, condensed statement. He was honest and truthful, and for that reason succeeded in attaining a thorough, mental culture. And I confess, I am unable to understand why some in the contemplation of such a man—a man of the reading, experience and thought of thirty years in the legal profession, never can for-

get his early disadvantages, nor cease to speak of him as a man of inferior attainment; when it is perfectly evident that he was an educated man in the true and highest sense, having a mind deeply and centrally cultivated; and that in practical knowledge of men and things, and in breadth and power of thought, he towered immeasurably above multitudes of men who are educated, not in the sense of being grasping, powerful thinkers at all, but only in the sense of having a wide knowledge of books, together with, perhaps, some facility in the construction of smooth and sounding sentences. This truthfulness, as it lay at the basis of his education and culture, also lay at the basis of his success in his profession. And, certainly, he is evermore to be regarded one of the brightest ornaments, of that profession.—And he was one of its brightest ornaments specially because he carried his ^{truth} consciousness, uprightness, integrity, into his legal practice. According to all the testimony, he never descended to be a mere pettifogger. He never would take up a bad case for the sake of profit. He always, on principle, took the side which he believed to be right, and could not be induced, for any consideration, knowingly to advocate an unjust cause. Hence in his long legal practice, he earned the enviable reputation of being an honest man. And for that reason, and not simply, perhaps not chiefly, because of his learning, logic, and persuasiveness as an advocate, he was successful, gaining his cases; because it was taken for granted by juries that Abraham Lincoln, being a man of character, could not but be on the right side. And what was it that commended him for the Presidency? Doubtless, not his mere ability as a debater, as shown in his memorable contest with Douglas, but, with the masses of the people, his character, above all things else. He was believed to be not only able but trustworthy. "Honest" was the magic word by which he distanc-

ed all competitors and gained the prize. At all events it is true that without any compromise of principle, without imitating the common run of politicians in practicing mean and unworthy arts for the sake of office, his honesty and integrity were at last worthily rewarded by his election to the highest office in the gift of the people. Who then can overestimate the value of the lesson thus taught to the aspiring young men of the country—the lesson that character and success are not inconsistent with each other—that moral debasement is not necessary to success in life or to the attainment of office and honor? The nation honored rectitude in the person of Abraham Lincoln; and thus, having sown the seed of righteousness, he received the reward of righteousness. If he had not been an inflexibly upright man, he doubtless never would have been President of the United States.

2. The value of this noble character is seen from the emphasis it gives to the truth that *faith* and *godliness* are essential and indispensable as the qualification for duties of the greatest difficulty and responsibility. Abraham Lincoln did not need the art and cunning of an experienced and unscrupulous politician, to be fitted for his work and to be successful in doing it. He had what was infinitely better in his character. In his simplicity, guilelessness, honesty and faith, he was more than a match for the sharp politicians of the South and their co-adjutors in the North, who so cordially hated and despised him, but who did not anticipate the utter discomfiture and overthrow which they have experienced from their conflict with the man, who was proved to be the man for his work, and a man of power, because he was a God fearing man. The same thing is illustrated in all the great leaders of the cause of liberty in modern times—in William the Silent, in Gustavus Adolphus, in Cromwell, in Washington, in Garibaldi, as well as in Mr. Lincoln. In every one of these in-

stances, the man was a tower of strength, because of his strength and grandeur of character—because he had the fear of God before his eyes. Every one who has read the history of the long and terrible struggle of Holland with Spain and the Inquisition, out of which struggle, in defiance of imperial despotism, rose the Dutch Republic, has been impressed that the strength of that great man William of Orange, was in his religious character, his sublime confidence in God. So, there never was any great leader in the cause of liberty, who was not a man of faith in God, and there never will be. The liberty which derives its life from the gospel, and for which we are so greatly indebted to John Calvin, John Knox and the other Reformers, never yet achieved a great victory but by faith, and it never will. If you want to know what Atheism can do for liberty, you have only to look at the French Revolution, with its rivers of blood, its fearful atrocities and its failure. If you want a further illustration of what mere intellect, unsupported by moral conviction and faith in God, can do, you have only to contemplate our own rulers at the time of the outbreak of the rebellion. Certainly they had intellect enough, but alas, they were sadly wanting in conscience, in reverence for right and justice, in faith and a sense of responsibility to God; and so a man of conscience and character, a man having the fear of God before his eyes, had to be put at the head of affairs, that the nation might be saved. No doubt we are greatly indebted to the intellect of Mr. Lincoln, to his depth, foresight, shrewdness, knowledge of men, common sense; but I believe, we are far more indebted to his character—his reverence for right, his confidence in God, his honesty and integrity. Without his sincere and habitual reliance on God, notwithstanding his intellectual resources, he must, according to his own testimony, have faltered and failed in his work. Oppressed every day with anxiety

and care, feeling his responsibility as the leader of and great a imperilled nation, feeling at times almost overwhelmed in view of unexpected reverses, he declared that he could live, but must sink down under his burden, utterly crushed, were it not that he could go apart by himself and cast his burden upon God, and thus find relief in prayer. We know that Washington also had a similar experience. Think how utterly insufficient mere human strength is for such a trial—utterly unable to penetrate the dark future; contending against a power so formidable; entrusted with interest so great; and oftentimes confounded in view of serious difficulties and complications, and unable to pronounce with any certainty as to the right and safe course. In such circumstances, what is there to depend upon but God? And how is it possible for a man to exercise fortitude—to be calm, strong, hopeful, courageous—without faith in God? Without the faith that God, with his overruling Providence, is evermore on the side of right and justice—without the firm belief that the cause of humanity, is the cause of God—without the confidence that this cause shall surely triumph in the end, because God is on ^{our} side and ^{the} purposes that it shall triumph—without this confidence in God and his revealed purposes, I say, how could any man, amidst all the darkness, perplexity and uncertainty of the past four years, have been at all confident of a happy issue of our great and terrible war? As a matter of fact, multitudes of men felt no such confidence, but from the beginning persistently prophesied certain failure and declared success impossible. And many a time, leaving God out of consideration, in all human view, there seemed to be no ground for any such confidence. And the men who held fast the beginning of their confidence steadfast unto the end, and whose courage, never faltered, are those who, instead of simply balancing the power of the government against the power of the rebellion, rested by faith in the power of God, and clearly discerned the Divine purpose in the war. How much, then, we owe to the fact that, in the time of our great trial, when frequently the angry storm seemed ready to engulf the ship, and many hearts were failing them for fear, a man of faith and prayer, a man who believed in God and therefore in the sure ultimate triumph of the nation, was at the helm, always calm and hopeful

and speaking calm and hopeful words for the encouragement of the fearful and despairing. Had that man faltered, had he yielded to fear and discouragement, had his faith been overcome, where now would have been the cause of the nation? Had an utterly godless man been President, a man with no reverence for right, and no confidence in God, and no sense of dependence on Him, I believe the nation would have gone down, and with it the hope of humanity. But for the time of our trial God gave us a man whose "grandest principle" was his faith. And in the darkest hour, our tower of strength, under God, was the sublime character of Abraham Lincoln. Believing in God, believing in the efficacy of prayer, feeling from the first his dependence on God, regarding himself as an instrument in the hands of God for the doing of a great work, believing the affairs of the nation were directed by a will above all human counsels, he takes his stand by the side of all the great leaders in the cause of liberty; and he was strengthened, guided, enlightened, kept from discouragement, by "the inspiration of the Almighty," and thus was rendered hopeful, cheerful, unyielding, when others were inclined to despondency and gloom. Let us acknowledge therefore that our great need in our trial was a man of faith and godliness at the head of the nation, and that the highest qualification of Abraham Lincoln for his work was his noble character. Let us thank God for giving us a true man, a noble example of faith, a God fearing man, among our rulers, and for placing him in power at the time when he was specially needed to show that a nation, well nigh ruined by unbelief and ungodliness, could be saved by faith.

I cannot help remarking the great distance between this man, and the godless and corrupt politicians, who so long afflicted and disgraced the nation—mere demagogues, full of dishonesty and falsehood, unscrupulous deceivers of the people, and thoroughly unworthy of trust. How noble and industrious, in the contrast, appears the upright, honest man, with his pure life, with his spotless reputation, with his enlightened conscience, and reverence for right, with his faith in God—qualifications by which he was fitted for the work that renders his name fragrant unto all ages.

3. The value of this noble character appears from the weight it gives to the truth that the *best* man is the most popular man,

having the strongest hold upon the people and the deepest place in their hearts; or that known moral worth in a ruler commands the love and reverence of the people. This is a lesson of the highest value to our politicians and statesmen; and if our lamented President had lived simply to illustrate and impress it, he would not have lived in vain. Doubtless the desire of the nation is an honest man, and this desire was fulfilled in Abraham Lincoln. He believed in the intelligence and honesty of the people. He believed that the people appreciate uprightness and integrity. He believed that practicing the arts of deception and duplicity for the sake of popular favor, is treating the people with contempt and deserving of contempt from them. He entertained no such low views of the common intelligence and morality as to think such practices expedient and justifiable. On the contrary, he trusted for popular favor to the popular appreciation of honesty and uprightness; thus he honored the people, and the people in turn honored him. Never, did a ruler repose a more undoubting, affectionate confidence in the people; and never did a people repose a more undoubting, affectionate confidence in a ruler. And it was proved that the masses of the people appreciate manhood in a ruler, and that they will stand unflinchingly by a man who has been shown to be a man of principle and therefore worthy of trust. Who will question that the people's confidence in Mr. Lincoln as an honest, conscientious man was the thing that secured his first election to the presidency? Or if this be questionable, who will question that his second triumphant election expressed the reverence and affection of the people for him as a man of incorruptible integrity—a man of character, tried and proved? And what do we see in the recent great mourning of the people but a touching exhibition of the profound love and reverence with which they regard character in a ruler? Abraham Lincoln was a man of deep moral convictions; a man who adhered inflexibly to the right as God gave him to see the right; a man who was unselfishly devoted to his great work, seeking with all his mind and heart the highest welfare of the nation; a man who by a long and searching trial was proved to possess exalted moral worth and to be perfectly reliable. Hence his strong and deep hold upon the love and reverence of the people.

Hence the entire confidence which they reposed in him. Hence their bitter sorrow in view of his death. Thus it is proved that the people are drawn to the earnest, sincere man who fears God, and works righteousness, and that they will stand by him to the last. Let our rulers lay to heart the lesson, thus strikingly and beautifully illustrated. Let politicians ponder the truth that the demand of the people in a candidate for office, is character. Let aspiring men remember that the people are not ignorant and brutish, but, to a great extent, enlightened, moral, discerning, and not easily deceived. Let them weigh well the truth that christianity is and is to be a power in this nation, and that the powerful religious and christian sentiment of the country cannot safely be treated with contempt, but must be respected by those who aspire to be the law-makers and rulers of the nation. Let them not fail to consider that a known christian character cannot but be respected by all, and that it certainly is in the view of a majority of the people, a commendation for office, rather than otherwise. And let them consider that the great demand of the hour is politicians and statesmen penetrated with reverence for christianity, and unchangeably loyal to it Founder, and taking as their motto the noble words of Andrew Johnson—"Christ first and our country next." The solemn, weighty charge of the martyred President, to all rulers, statesmen and aspiring men is, "Be honest, be faithful, be unbendingly upright, be God fearing, fight the battle of life on the line of undeviating rectitude, and honor the people by taking for granted that they value character above price." May the charge sink down into the hearts of those to whom it is addressed.

4. Finally, this exalted character bears with its whole weight to impress the truth that men of principle are, before all others, to be regarded as eligible to office. A too common sentiment has been, even with the intelligent and honest, that we are not to regard the moral, but only the intellectual qualifications of a candidate for office; that a man may be unprincipled, intemperate, profane, and utterly godless, and still possess all the necessary qualifications of a ruler and statesman. And this utterly false sentiment it is that came near working our ruin as a nation. The simple truth is that we were brought to the verge of destruction by unprincipled and

ungodly men of intellect; and that the instrument of our salvation from the threatened ruin was the honest, worthy man, whose noblest qualification for his work was his excellence of character, and the secret of whose success was his faith in God. Now, if the nation was, on the one hand, nearly ruined by intellect, and on the other, saved by integrity and virtue, what is the inference but that only men of principle and character are eligible to high positions? Give us for rulers plain men of the conscience, humility, and faith of old John Brown, before the crafty, polished smooth-tongued, unscrupulous demagogues, who have no regard for justice or the God of justice, and who seek only their own aggrandizement. I hold that every man who has no fear of God before his eyes, whatever his ability, is unworthy of entire confidence and trust. Every such man can be bought—only pay him his price. This, I think, is proved clear enough in our history. It is designing and unprincipled leaders who are chiefly responsible for our national troubles. Undoubtedly the great mass of the people of the South never would have rebelled, had they not been deceived and led astray by their corrupt politicians. Think of the fearful mischief wrought by them—of the hundreds of thousands of well-meaning men deceived by them, and immolated to their hellish ambition! Our leaders and statesmen *could*, as I believe, have settled the question of slavery without a war, and settled it according to the claims of justice. They could have applied the principles of the gospel to our politics. They could have secured the welfare of the nation in the peaceful abolition of slavery. And had they been men of character, with the fear of God before their eyes, they *would* have worked these beneficent results, and thus established a claim to our respect and gratitude. But, many of them, instead of seeking to weaken slavery, sought only to strengthen and perpetuate the system. Instead of being the defenders of human liberty, they were the defenders and champions of human bondage. And instead of securing the peace of the nation, in the way of justice, they took the course by which, eventually, we were plunged into the horrors of a long and terrible civil war; thus showing that, with all their learning and ability, they were unfit for their high positions, and furnishing a new demonstration of the truth that power can not safely

be entrusted to ungodly and unprincipled men. Let us thoroughly learn the lesson. Let it be impressed on our hearts, by all the horrors and miseries of our war, by all the blood of patriots shed upon a thousand battle-fields, by all the sorrow of innumerable widows and orphans, and by all the worth of righteousness, as illustrated in the noble patriot who was raised up to be the savior of the nation from the ruin brought upon it by able but dishonest and untrustworthy men.

In view of what we have suffered from our wicked and stupid idolatry of mere intellect, let us henceforth have a regard to character as an indispensable qualification in a ruler, and be governed by the principle that "*a ruler must be just, ruling in the fear of the Lord.*"

Such, then, are some of the lessons of the career of the great and good man and model statesman, our martyred President; and the theme is far from being exhausted. In such language, pleading eloquently for truth, manliness, integrity, righteousness, faith, coes he, being dead, yet speak. Great, noble, worthy of imitation, was the life which illustrates and impresses such truths. Thank God for giving the nation such a man. Thank God for the example of a man who, being righteous, held on his way, and, having clean hands, grew stronger and stronger, till he was so gloriously rewarded—till he achieved a victory and performed a work which give him rank among the greatest heroes of the ages, and the greatest benefactors of the race, and which have made his name a cherished household word among the poor and oppressed in this and other lands. He is dead, but his influence for good never can die. His life, so manly, worthy and beneficent, shall have a voice to the coming generations, illustrating the worth and greatness of honesty, integrity, faith and godliness, down to the end of time. And his exalted character, which has added so much to the glory of the nation, which shines so brightly to-day and shall continue to shine with undiminished lustre forever, has now entered as a permanent spiritual force into our national life, to work unceasingly on the side of all that is true, good and worthy, and to be reproduced, let us hope, in the characters of many, rulers and others, walking in the footsteps and imitating the virtues of the hero and martyr ^{Wille} because of his righteousness, shall be had in everlasting remembrance.